

VIII. Dating the "Exodus" of Moses.

Update 06/2021

As I mentioned, the Hebrew Bible has two different dates for the Exodus. Now I will deal with what is described in the book of Exodus: ... *"The time of the residence of the children of Israel who were in Egypt was 430 years" ...* / Ex 12: 40 /. This brings us to the time of the Hyksos and to Joseph and his brothers. If we traditionally assume that the Exodus took place during the reign of Merenptah (1212-1202 BC), so Joseph's story in that case would have to take place around the years 1642-1632 BC, which is just the time of the Hyksos. I consider the following passages from the book of Exodus to be key:

... *"And there arose a new king in Egypt, which knew not Joseph."* ... / Ex 1: 8 /

... *"And the people of Israel built Pharaoh and Ramesses store cities unto Pharaoh"* ... / Ex 1: 11 /

... *"It happened after many times that the king of Egypt died"* ... / Ex 2: 22 /

The following quotations show:

1., Ramesses II. he died after 67 years of rule, which was reflected in the book of Exodus, which clearly states that he died **many times**. So his reign was extremely long. Among the kings of the 18th and 19th dynasties were, in addition to Ramesses II. only the two rulers reached by the government or over 40 years.¹ It is Thutmose III who, including the Correspondence, ruled for 55 years, and Amenhotep III.² Other rulers ruled for a much shorter time.³ So they are out of the question.

Due to the fact that the book of Exodus mentions the cities of Pitom and Ramesses, ⁴ so the new king, who did not know Joseph, only Ramesses II.⁵ had to .

¹ This is the time that Moses was to spend in exile with the Midianites.

² He ruled for less than 40 years (38).

³ Amenhotep II. ruled for 26 years and Ahmose I. for 25 years; others 20 years and under.

⁴ It is sometimes argued that cities in this area already existed in the Hyksos era, and therefore Exodus could have taken place in the post-Hyksos era, or even directly related to the expulsion of the Hyksos.

It is a fact that the book of Genesis writes about the land of Ramesses, which Joseph gave at his command to Pharaoh, his father and his brothers for use as a fief / Gen. 47: 11. Joseph's time is most likely the Hyksos.

Of course, at that time, there was no Ramesses after which this country was to be named. These are the realities of the 13th century BC, which were mechanically transferred to the past, thus relating to the events of the Hyksos period.

By the way, in the chapters of the book of Genesis, where it is written about Joseph, the addressees are often mentioned, in connection with the Jacob family, as a valuable property /e.g. Gen 42:26; 43:18; 44: 3 and. I would like to remind you that the graves of the Semites, together with the buried donkeys, were found in Avaris.

⁵ Dever 2010 p.23

in the memory of later generations. His memory survived both under its own name and under the name Sesóstris.⁶

2. The new Pharaoh with whom Moses negotiated may have been Ramesse's son and Merenptah's successor. Because the king, who did not know Joseph and had storehouses built, died. And Moses negotiated with one of his successors. However, the Hebrew Bible does not mention him name.

3. The seat of the Egyptian monarch had to be located near the biblical Goshen, which was located in the area of Wadi Tumilate, as follows from the context of the Hebrew Bible. It certainly wasn't Mennefer or even Véset. The most likely possibility seems to have been Per Ramesses (Piramesse), a city built by Pharaoh Ramesses II, located in the area of the former Avarida (eg. Hatueret), in Cantire, near Tell ed-Dabá. Thus, in the immediate vicinity of Goshen.⁷ This is another argument to suggest that Ramesses II was the pharaoh of oppression (but not of the Exodus).

Moses was said to have lived to be 120 years old. That doesn't seem likely. Let's see how the stages of Moses' life are divided: 40 years in Egypt, 40 years in exile with the Midianites, and 40 years in the Exodus. I think it is only a symbolic expression, such as. 40 days of the Flood and so on.⁸ The Forty was probably of special importance to the Jewish people. Looking at it from this perspective, it is possible that Moses lived to a much younger age.⁹

Let's go back to Joseph. What enabled him to reach the top of the power pyramid in Egypt? Paradoxically, this may have been due to the fact that they controlled part of Egypt at that time Hyksósovia. In the Old and Middle Kingdoms, it was generally impossible for a foreigner to reach a position in the state administration, much less to become a vizier, the second most important man in the country.

¹⁰ Apparently, he also showed his exceptional organizational skills. Maybe he was, in a sense, the ancestor of Amenhotep, the son of Hapu. If we are to believe the book of Genesis, then Joseph organized the purchase of grain in state granaries, the entire logistics, up to the construction

⁶ Dijk in: Shaw 2003 p.318; Tyldesley 2001 p.23n.

⁷ To this cf. Kosidowski 1985 p.75; it mentions the considerations of P. Monteta / L'Egypt et la Bible; 1959 /. City Per Ramesses began to build Sethi I as his summer residence.

⁸ E.g. the same 40-year reign of David and Solomon; por. also King 1. 19: 7-8.

⁹ During a journey through the desert, at the beginning of the Exodus, the Midian priest Jetro was said to have visited the 80-year-old Moses / Ex 18 /. According to HB, Jetro was Moses' father-in-law, how old would he be then?

¹⁰ The period of the reign of Amenemhet III is a certain exception. (1831-1786 BC), when high officials appear in his court, whose names have a non-Egyptian character / Assmann 1992 /. At that time, Egypt became more open to foreigners. Even during his reign, Asians were widely hired to carry out large-scale construction projects, especially in the Faiyum area and Sinai. These foreigners then began to settle in the Delta / Callender in: Shaw 2003 p.184 /, especially in Avaris.

One of the high-ranking Asians who visited Egypt (Sinai) was Chebbed, referred to in the text as "the brother of the chief of Upper Reten" / Trigger 2004 p.128; Bárta 1999 p.163 /. By the way, also in the "Story of Sinuhet", Amunenshi is mentioned as the ruler of Upper Reten / Bárta 1999 p.15 /. Thus, it seems that already at this time, Upper Reten (there were cities like Tel Kabri and Chasor) had a sovereign ruler.

After taking control of Egypt, the Hyksos rulers took over the Egyptian administration and appointed officials of Semitic origin to senior positions in the state administration, the most famous of whom was *hûr* / NBS 2017 p.200 /; other reading: *Har*. He was a senior official from the reign of the Hyksos ruler Maiber Sheshi.

grain forces and water canals.¹¹ And, of course, he had the sale of grain under his thumb, probably at monopoly prices.¹² Everything was subject to the prevention of a possible famine, which was not a common phenomenon in Egypt but was not unknown; especially in the period at the end of the Old Kingdom.¹³

And according to the Hebrew Bible, the harvest did come. Egypt apparently dealt with it thanks to the supplies it had, but there was a shortage of grain in neighboring countries. The crop failure was to last 7 years. So it couldn't be just some common climate fluctuation. There must have been another factor in the game. So what could have caused him? The answer is self-evident: an explosion on the island of Thera.

Let's look at it from the other end. The first known encounter between Thebes and Avaris, 14 took place during the reign of the ruler of the 17th dynasty, Sekenenre Taa. Papyrus "Sallier I", written during the 19th dynasty during Merenptah's reign, captures fragments of the dispute between the Sekenenre ruling in Thébach and Apopi, the 15th penultimate Hyksos ruler in Avaris.¹⁶ It all began with Apopi's complaint that the hippopotamus in Thébach ruined him. sleep.

Sekenenre is referred to here as the "Prince of the Southern City," while Apopi is the king (bear) to whom all of Egypt pays taxes.¹⁷ I will not take part in other events here, but it is certain that Sekenenre was killed in battle. An axillary wound was found on his forehead on his mummy, the 18 cheekbones were shattered and stab wounds were found on the neck of the dagger.¹⁹

This "anecdotal" story still evokes smiles. The roar of hippos from the Theban canal, or pond, can only be heard in Avaris. What is this nonsense? It is airy between Avaris and Thebes

¹¹ The canal that connects the Nile with Lake Faiyum still bears Joseph's name - Bahr Yusuf. However, he had already built Senusret II. / Callender in: Shaw 2003 p.179n /. Jozef could have it cleaned as much as possible, resp. deepen (if he had anything to do with him at all).

¹² According to the Hebrew Bible, Joseph first sold grain for money (they could be pieces of silver or copper, called "deben" / ESE 2007 p.310, 363; Jacq 2002 p.193 /). When the Egyptians ran out of this "money", they sold grain for cattle and finally for their lands (Gen. 47: 13-26). In fact, Joseph redeemed all the land for Pharaoh, except the priestly, and thus made the people of Egypt despised. So Pharaoh knew very well.

¹³ E.g. Leyden Papyrus No. 344; Ipuwer's speech / Frog 1968 p.76n /. The origin of this text is usually put in The first transitional period, however, does not rule out the possibility that it may have arisen at a later date; specifically during the Middle Kingdom, or even during the Second Transitional Period.

Crops appear to have occurred more frequently and at different times. The most famous is the hunger that engulfed Egypt during the reign of Pharaoh Joser, but also during the 1st transitional period. Throughout Egyptian history, the amount of the future harvest has been calculated according to the height of the floods. For example, while in the 30 years of the reign of Amenemhet III, the Nile floods reached a height of 5.1 m, so in the 40 years of the reign (ca. 1791 BC), it was only 0.5 m / Callender in: Shaw 2003 p.184 /. It has already predicted disaster / Lt. note 21 /.

¹⁴ The seat of the Hyksos (eg Hatueret), today's Tell ed-Dabaa (also spelled Tell el-Dabaa).

¹⁵ Auserre Apopi.

¹⁶ The last was Chamudi.

¹⁷ Bourriau in: Shaw 2003 p.227. However, this record dates back to a later period; almost 400 years passed between these events and the time in which it was written. At the time this document was written, it was clear to its writer that it was pointless for Apopi in Avaris to be disturbed by Thebes' hippos.

At the same time, he probably didn't know anything about Thera's explosion. Therefore, the only logical conclusion to be drawn for him was that it was only a pretext for provoking Sekenenre Taa to take action in order to provoke a conflict between him and Apopi.

¹⁸ The shape of the wound corresponds to the use of an ax of the same type as that found in Tell ed-Dabaa (Shaw 2003 p.227). So it is almost certain that he was killed in the fight against the Hyksos.

¹⁹ Bourriau in: Shaw 2003 p.227

a line of about 600 km.²⁰ The only possible explanation, if we do not reject it all as fiction, is the explosion on the island of Thera, about 950 km from Avaris. We do not know of any other natural disaster in the Eastern Hemisphere of that time (17th-15th centuries BC), ²¹ or even smaller.²²

Ahmosé's stele describes similar phenomena described in the book of Exodus as Egyptian wounds.²³ Fragments of this stele were found in the temple at Karnak. It says about a devastating storm, a strong wind

²⁰ ESE 2007 p.343; By the way, the male hippos were associated with the god Sutech (as Sutech's beast), which was worshiped by the Hyksos, like the Canaanite Baal / ESE 2007 p.216; Zamarovský 2003 p.117 /. For the Egyptians, however, this beast was the embodiment of evil.

²¹ A huge explosion of Mount Vesuvius dates back to around 1780 BC. However, he was considerably far removed from the events described: <https://www.nytimes.com/2006/03/07/science/long-before-burying-pompeii-vesuvius-its-wrath.html>. However, in the Mediterranean, including Egypt, it could have caused far-reaching climate change, which could ultimately have led to crop failures, even for several years in a row.

The eruption of Mt. Helen is dated to about 1550 BC (3500 BP), when at that time it covered almost half of North America with fly ash / Target, Vesmír 73, 391, 1994/7 /. So it is closest in time to the disaster on Thera. It could manifest itself in the growth of annual rings and sediments in glaciers. However, they are dated to 1644 ± 20 BC / Hammer 1987; Kuniholm 1990 /, which is closer to the dendrochronological dating of the Thera explosion (1627 BC / Baillie 1988 /). In addition, due to the considerable geographical distance, it could not have an immediate impact on the eastern Mediterranean.

²² The eruption of Thera (original name Kallisté / Hérodotos: Dejiny IV.147 /), was the largest volcano eruption in modern human history. It was larger than the modern eruptions of Laki volcanoes in Iceland and Tambor in Java. If the force of the Laki explosion was equal to the value of 100, then the Thera explosion is assumed to reach 120-150. Nevertheless, this explosion, which was an order of magnitude smaller than Thera, was heard in a substantial part of the Indian Ocean. The eruption on Thera threw 4 times more ash into the surrounding environment than Krakatoa.

A model example of the eruption of Thera is the eruption of Tambora volcano in 1815, a force comparable to Laki, but with the difference that 115 volcanic eruptions were active on this Icelandic volcano, while there was only one volcano on Tambor than on Thera.

As early as April 1, they heard the **roar of distant thunder** in Java (were there hippos, too?). The intensity increased and on April 5, the explosions were heard within a radius of 1400-1800 km (Thera's distance from Avaris was about half). The strongest phase of the eruption took place between 10 and 12 April, but the high activity lasted until mid-June; so more than two months! (This is enough time for the anxious Hyksos ruler to send the messenger, Thebes, his messenger). Within three days, there was a total solar eclipse within a radius of 500 km (doesn't that resemble the Egyptian darkness?). At a distance of 1100 km, dust gradients with extremely strong storms were recorded / Svoboda 1998 p.27 /. As many as 1,200 people died as a result of the famine; however, ex post at least 50,000 / Bartonýk 1972 p.106 /. The climatic effects of the enormous amount of dust in the atmosphere were evident on all continents; it was therefore a **catastrophe of global proportions**. From central Ireland through England to the Baltic, rains and devastating storms continued (Ex 10: 13,19). Famine broke out in places on the European continent. This is enough to illustrate the consequences of the Thera explosion on the Aegean region, but also on other countries, including Egypt. It is a fact that in the past the role of the tidal wave caused by the eruption in Thera was overestimated (eg in Crete: little pumice, preserved coals in coastal centers; the greatest tsunami force was concentrated to the east). Today, however, we still have evidence that the tidal wave has swept away parts of the northern coast of Crete (eg the fallen walls of Amnis). It is assumed that these were mainly subsequent phenomena, such as the ash fall that made the area of the north-east coast of Crete uninhabitable for several years (perhaps one generation). There were also layers of ash 3 meters high on the island of Anafi, east of Crete. Today, however, it turns out that this ash, as well as Crete ash, comes only from a preliminary eruption, a few weeks or months before the main stage of the eruption (the main ash fall spread east and northeast of Thera). Nevertheless, it is believed that the explosion of Thera contributed significantly to the demise of the Minoan civilization / Bartonýk: The eruption of the volcano on Thera and the end of the Minoan civilization. SPFFBU E17 1972 p.103-117 /.

²³ This is very important because it would mean that the phenomena described in this stele had to take place either during the time of Ahmosé I or under his closest predecessors (Kamos, Sekenenre Tao).

and the darkness that afflicted Egypt.²⁴ Storms are also mentioned in Rhind's papyrus.²⁵ Even Chinese sources state that the fall of the Xia dynasty and the onset of the Shang dynasty, around 1618 BC, ²⁶ were accompanied by yellow mist, dark sun, June frosts, crop destruction and famine.²⁷

Around 1590 BC, the Far East looked completely different from four generations earlier.²⁸ The system of flourishing states from the Mediterranean to the Persian Gulf was abolished.

Some royal courts such as Babylon, Terka, Chattušaš still existed, but it was only a faint reflection of the past. At the same time, the mutual relations between them were broken. Many cities disappeared, there was no central power. **The dark age has come.** ²⁹ This is also a picture that may be reflected in the Hittite explosion. Telepin, "God who has disappeared," ³⁰ which describes the catastrophe and crop failure that occurred at the time. And also a description of the Flood of Deucalion.³¹

Based on dendrochronological data³² and data from glaciers, it is assumed that the Thera eruption occurred in 1628/1627 BC.³³ These results were essentially confirmed by radiocarbon dating.³⁴

The war between Avaris and Thebes lasted about 30 years.³⁵ It began under Sekenenre Tao and continued under Kamós for five years. In 18.-20. year of reign, Ahmose I conquered Avaris. The last Hyksos fortress of Sharuhén, already in Palestinian territory, was conquered even later.³⁶

²⁴ https://en.wikipedia.org/wiki/Tempest_Stele

²⁵ Bourriau in: Shaw 2003 p.232. Rhind's mathematical papyrus is the only surviving Hyksos written source, of a similar nature. The 33rd year of Apópi's reign is mentioned there, but the last Hyksos ruler, Chamudi, is also mentioned there. This is very important. Because if the references to storms mentioned there were related to the explosion of Thera, which could thus be synchronized with the reign of Apópi (connection with Papyrus Sallier I), this would allow us to refine the date of the final period of Hyksos history.

²⁶ The reign of the Xia dynasty is now reported to be between 2070-1600 ± 30 BC.

²⁷ https://en.wikipedia.org/wiki/Minoan_eruption; Klontza 2013 p.181

²⁸ Mierop 2010 p.127. This date is given in the cited literature; however, the author does not associate it with Thera's explosion.

²⁹ Mierop 2010 p.127; Nováková et al. 1998 p.97

³⁰ Sources 1982 p.88n; Güterbock in: Kramer 1977 p.119n.

³¹ Graves 2004 p.138n.

³² This dating was also confirmed by samples of Irish oaks and pines in Sweden.

https://en.wikipedia.org/wiki/Minoan_eruption; note 46-48; after the text.

³³ Bourriau in: Shaw 2003 p.233; Davies 2005 p.114. At present, there is an effort to reduce these data, or to reject them altogether, because they do not correspond to the so-called short chronology preferred by most European scientists / Spider 2012 p.10n /. ³⁴ 1619 (± 20) BC / Betancourt, Michael 1987 /; 1627-1600 BC / Friedrich 2006; in: Klontza 2013 p.124n /. Culture on Thera at the time of its destruction had parallels to the Minoan LM IA in Crete and also to the Cycladic LC I and the late Lohellad LH I. According to BJ Kemp and RS Merrillees (1980), based on Cretan and Mycenaean imports in Egypt, the period LM IA, ending between 1600-1575 BC. This was also confirmed by the Oxford Laboratory, from organic samples from various regions of Egeida, when the end of LM IA was dated between 1610-1590 BC / Manning et al. 2002 /, while the Santorini explosion should be dated between 1650-1620 BC. Betancourt (1987) dated him below; until 1610 BC. A sample of olive wood was taken directly from Santorini, which was burned directly during the eruption of Thera. It is dated between 1627-1600 BC / Friedrich et al.2006 /, resp. 1613 ± 13 BC / Spider 2012 p.19 /.

The situation is complicated by the fact that, according to glaciologists, Thera allegedly exploded twice; on the one hand in 1645/1644 and on the other hand in 1628/1627 BC. Therefore, some measured values shift the dating of the eruption on Thera, up to 1650 BC / Bietak 2000 in: Klontza 2013 p.120 /.

³⁵ Bourriau in: Shaw 2003 p.226

³⁶ The text of Ahmose the son of Abana in El-Qabah. It says about the six-year siege of Sharuhén.

We do not know how long after the hippopotamus dispute, combat operations took place. If they occurred immediately after Thera's explosion, and if we took into account the total duration of military actions against the Hyksos, so the final defeat of the Hyksos would take place in 1598 BC.

However, it is likely that the conquest of Sharuh and the subsequent expulsion of the Hyksos did not occur until later. If we take the lower limit of tolerance of radiocarbon dating (1600 BC), which correlates quite well with the dating of records on bamboo annals in China³⁷, then the conquest of Avaris would take place between 1576-1574 BC and the definitive expulsion of the Hyksos, sometime after 1570. BC; in the event that combat operations began immediately after the explosion of Thera. Thus, the emergence of the 18th dynasty and the accession of Ahmose I to the throne would be postponed until about 1594 BC.³⁸ So between this and today's dating, it is

³⁷ Por. note.26.

³⁸ The absolute chronology of the 2nd transitional period in Egypt is still unreliable. For the New Kingdom period, it is possible to rely on some firmly rooted events, but for the previous period (12th-17th dynasties), we are still looking in vain for enough fixed points from which to derive a more accurate chronology of these periods.

J. Bourriau (in: Shaw 2003, p. 206) put it very aptly, when she writes: "Tell ed-Dabaa provided us with hundreds of artifacts that can be included in the well-known period of the II AC Middle Bronze Age in Syropalestine. This material occurs in nine layers (HD / 2), the upper and lower limits of which were connected by M. Bietak with the governments of the two Egyptian kings; with the government of Amenemhet IV (1786-1777 BC) and Ahmose I (1550-1525 BC). He divided the resulting period of 248-82 years (?) By nine and assigned each layer about thirty years, thus obtaining a framework of absolute data, for his relative dating. However, when these data were compared with locations in Syria and Palestine where objects similar to artifacts from Tell ed-Dabaa were found, there were some discrepancies with the existing chronology. " He added: "Once the heated debates are resolved, they may require a fundamental reassessment not only of the lay editions in Tell ed-Dabaa, but also of the methods used to date the Middle Bronze Age throughout the Eastern Mediterranean." At the same time, he adds: "... Archaeological sources (from the 2nd transitional period) also have their pitfalls, the biggest of which are gaps in the records, caused by poor condition of finds or incoherent excavations. So far, no sites from this period have been discovered in the central and western Delta, nor in central Egypt ... " / Bourriau in: Shaw 2003 p.202 /.

The chronology developed by Bietak, according to the Avaride stratigraphy, agrees with classical data (low chronology) rather than with data provided by the exact natural sciences. Therefore, it will probably be necessary to reconsider the chronology of the 2nd transition period and the beginning of the 18th dynasty, in favor of higher data / Manning, Betancourt, Niemeier /.

The fact that Thera exploded at the end of the 17th century. BC, confirmed by the destructions in Tel Kabri, in present-day Israel. They are dated (absolute data) to 1600 BC / WD Niemeier 1990 /. At the same time, the remains of the painted floor in Kabra are analogous to the Aegean frescoes LM IA / Klontza 2013 p.120 /. Kabri was then abandoned at the turn of 17/16. stor. BC.

One of the most important sources for this period, the Turin Papyrus, is very poorly preserved and its reconstruction by Ryholt is controversial in several ways. For example, it is not clear whether 15th and 16th / 17th. dynasties immediately followed the rule of the 13th dynasty, as Ryholt had anticipated. The situation is further complicated by the fact that at the end of the 13th dynasty (over a period of about 25 years?) A number of ephemeral rulers changed / Mynářová: Pre-Eastern chronological scheme; CEU 2013/2014 /. There is neither agreement on the question of the mutual compatibility of the individual dynasties of the Second Transitional Period, nor in their relative chronology. It is not known whether Nehesj was indeed the first ruler of the 14th dynasty, ruling in Avaris (Turin Papyrus), whose power was apparently limited to the eastern Delta. Manetho, on the other hand, states that the capital of the 14th dynasty was Choïs, in the western Delta. Apparently at that time, Lower Egypt was divided into several separate small kingdoms, which were collectively counted by Manet, into the 14th dynasty. Also important is the fact that the beginning of the 14th dynasty overlaps with the final period of the 13th dynasty, located in Ictau, which was definitively abandoned only around 1685 BC / Bourriau in: Shaw 2003 p.206 /.

There are simply a lot of ambiguities and unanswered questions that call into question the current chronology of the Second Transition Period and the beginning of the 18th Dynasty.

difference 44-55 years. However, this is generally considered in Egyptology today, too great a difference.

As early as the 1960s and 1970s, higher dates were considered for the early 18th dynasty; in particular, its origins date back to about 1570 BC.⁴⁰ Although it is still less than me

It is indeed paradoxical that while in connection with the new dating of the eruption on Thera, the attempt to adjust the Aegean chronology of the Bronze Age in favor of higher dates, on the contrary, in Egyptian archeology of the 2nd transitional period and the beginning of the 18th dynasty, the tendency is the opposite; over the last 40 years, there has been a reduction in absolute data in european egyptology, by more than thirty years! / To that por. Pientka: VAP, note 565 /.

39 Today, the establishment of the 18th dynasty dates back to 1550 / Shaw 2003 p.499 /, resp. up to 1543 / ESE 2007 p.518 /, or even up to 1539 BC / Maříková-Vlčková 2009 p.9; Bárta 2017; tab. on cover. This is no longer a short but super short chronology.

Today, it is believed that the Egyptian chronology of the 18th dynasty is reworked in detail, and if any deviations in its dating are allowed at all, then only within about 10 years. If this deviation is up to 50 years, so it would disrupt the so-called a brief chronology of that period; at least in its older phase. And Egyptian scientists (at least the European ones) definitely do not want to admit it. At the same time, the chronology of the 18th dynasty is not entirely clear. Above all, it is a question of co-regulation and also an issue of the order of the rulers and the length of their government, in post-Amar time.

40 PDy 1978 p.374; Weighed in 1973, the establishment of the 18th dynasty laid until 1575 BC / Weighed in: Perepjolkin 1973 p.152 /. The chronology postulated by Ruth Amiran (1969) accepts the fall of Avaris as the beginning of the Late Bronze Age in Canaan, which dates to 1570 BC / Mynářová 2004 p.13 /, which correlates quite well with my dating between 1576-1574 BC (today the fall Avaris dates back to 1532-1528 BC). Its chronological scheme is based on the domestic development of ceramics and especially on well-documented and stratified imports; especially Mycenaean ceramics.

Kemp - Merrillees 1980 / In: Klontza 2013 p.156 / Betancourt 1987 / Klontza 2013 p.159 /

MM III	1775/1750 - 1675/1650	
LM IA / LH IA	1675/1650 - 1600/1575	1700 - 1610
LM IB / LH IIA	1600/1575 - 1500/1475	1610 - 1550
LM II / LH IIB	1500/1475 -- 1375/1350	1550 - 1490
LM IIIA / LH IIIA 1.2		1490 - 1365

Bietak suggested that the period of LM IA should correspond to the 15th and early 18th dynasties. The period of LM IB would then belong to the 18th dynasty / Klontza 2013 p.140 /. According to Spider, based on 14C and imports, the explosion of Thera belongs to the more advanced stage of the LM IA phase, but not to its complete end / Spider 2012 p.18 /.

Manning (2002) suggested that LM IA could not be linked to the early 18th dynasty, but only to the Hyksos period. Based on new radiocarbon data, he proposes to date the interval of the LM IA period, between the years 1689/1680 - 1610/1590 / Klontza 2013 p.160 /. This would clearly shift the beginning of the 18th dynasty to the years 1610/1590 / Manning, Betancourt /, or 1600/1575 / Kemp, Merrillees /.

This is also confirmed by the fact that while in the Mochlos locality only ceramics typical of LM IA were found under the volcanic ash deposit, so in the Carpathians and Thera itself there were also vessels characteristic of the LM IB grade / Klonza 2013 p.139 / under the volcanic ash. It clearly follows that the explosion of Thera must have taken place at the very beginning of LM IB. Thus, the beginning of the 18th dynasty can be synchronized with LM IB, but not with its earliest phase; it still belongs to the Second Transitional Period.

Already Marinatos (1939) and Furumark (1941, 1950), based on the findings of Mycenaean and Minoan pottery in Egypt, date the Santorini catastrophe, to the period just before the beginning of the 18th dynasty / Kiontza 2013 p.116 /.

LM IA „ „ LM IB „ „ The Fall of Avaris (1576/4 BC)
End Thera Beginning 18th dyn.
1610 BC 1600 1594 BC Ahmose

calculated data, they are still approaching them. Even today, the high chronology dates back to the beginning of the 18th dynasty to 1577-1570 BC. It is especially preferred by the American 41 archaeologists. This is in accordance with the Egyptian record on Ebers' papyrus, according to the conjunction of **the Sun and Syria** on the 9th, 11th month and 9th year of the reign of Amenhotep I. From this, astronomers calculated that the 9th year of the reign of Amenhotep, corresponds to 1537 BC⁴² and thus this ruler ruled in the years 1546-1526 BC (according to a short chronology, however, only in the years 1514-1493 BC, which, however, contradicts the results achieved by the exact sciences). His predecessor Ahmose I was to rule in 1571-1546 BC. Thus the beginning of the 18th dynasty would date to 1571 BC (according to a short chronology, to 1539 BC; 32 year difference!). Kamosse would then rule in about 1577 / 1576-1571 BC and 1577/1576 BC, would then be the year of Sekenenre-Taa's death. Thera's explosion would then have to be postponed to about 1578/1577 BC, but this is not inconsistent with tolerance when dating bamboo annals.

However, I do not know how reliable the length of the government of the rulers mentioned here is in the incriminating period. And above all, we do not know how long a period of time elapsed before the military operations (Sekenenre Tao) took place after the Santorini eruption. If we made a small compromise, then the explosion of Thera could be dated between 1600-1578 BC (average 1589 BC) .⁴³

Between 1600-1594 BC, it is possible to lay the last year of the Sekenenre Tao government (when Thera exploded?) And the 5 years of Kamosi's reign. The fall of Šarúhen and thus the final expulsion of the Hyksos (from the Gaza Strip) would take place at least 6 years after the conquest of Avaris, ie in the years 1570 - 1568 BC.

If we summarize all the facts so far here, it is very likely that the "rev of hippos" described on the papyrus "Sallier I" **is in fact a description of the noise during the eruptions of Thera**. And so it is clear that the explosion of Thera would then take place during the reign of Sekenenre Taa. If that were the case, then the end of his reign would have to be postponed until about 1600 BC.

41 Klontza 2013 p.142; por. also Finkelstein, Silberman 2010 p.61, who expel the Hyksos to 1570 BC.

42 Peřírka 1979 p.186. Shaw / 2003 p.27 / states the year 1541 BC for this conjunction. It is a fact that accurate dating depends on knowledge of the place where the astronomical measurements were made. In this case, Memphis and Thebes (a city also associated with the beginnings of the 18th dynasty) are mentioned. In Elephantine, however, the measured data would rather support a low chronology.

Egypt's chronology is based primarily on the combination of historical sources (Palermo Plate, lists of kings, including Turin's papyrus, Sethi's list, but also Manetho, inscriptions of stelae, papyri, etc., votive palettes ...), with a calendar dating system and a comparative study material culture. The statement of archaeological material is important, including typological analysis, evaluation of the stratigraphic situation in the field, sequence analysis, etc. The result of this now long-term research process is, with a few exceptions, a reworked relative chronology of Egypt.

Radiometric methods, especially 14C, have essentially only complementary significance for the Egyptology of the literary period, even though they provide absolute data. While the relative chronology is reworked in detail in some periods of Egyptian history, when using radiocarbon dating, especially in the older period of Egyptian history, we must allow for greater or lesser deviation and, ultimately, subsequent calibration of the data.

The second transitional period in Egyptian history is a historical period about which we still have disproportionately less information than the vast majority of other periods. Therefore, the relative chronology of this period is not yet very sophisticated. And that is why the 14C dating method, in conjunction with other exact methods (especially dendrochronology), is of fundamental importance for this period.

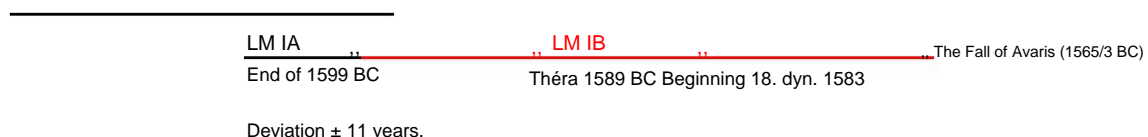
43 In that case, the timeline would look like this:

We will try to relate "known" data and create hypothetical models: 44

Variant A is based on the dating of the eruption on Thera to 1628. In that case, it correlates very well with the traditional dating of Exodus A to the time of Merenptah (1212-1202 BC). Exodus B dates back to the time of Sethi II. (1201-1196 BC), which could record adherents of the theory of *B3y*

45 as a forerunner of Moses. This could be evidenced by the dating of Exodus B, to the year (Bajovi), 1196 BC, which is the year of the death of Sethi II. and the beginning of the reign of a minor Siptah, 46 who was actually ruled by Regent Tausret along with the *B3y's office*. However, we know that *B3y* was executed in the 5th year of Siptah's rule, so he cannot associate with Exodus.

Variant B, which dates from the lower limit of radiocarbon dating and the end of the Sia dynasty (1600 BC), places the Exodus in the reign of Ramesses III. (1184-1153 BC). In that case, the beginning of the Exodus would overlap in time with the campaign of the "sea peoples" who, in the eighth year of his reign, advanced through Syria as far as the Jahi in southern Lebanon; by sea they reached the Delta in Egypt. they did not want to 47 The direct confrontation with the "sea peoples" based on the reform of Egypt would certainly the later period.48 And they also tried to avoid other, hostile to them



⁴⁴ The explosion of Thera + 7 fertile years = commission of Joseph as vizier. The explosion was followed by 7 barren years. Commissioning of Joseph by the Vizier + Joseph in prison (2 years) + Joseph in Putifar (0-3 years) = sale of Joseph to Egypt. Joseph's sale to Egypt - 430 years = Exodus A. Arrival of Joseph's brothers and Jacob to Egypt - 430 years = Exodus B.

⁴⁵ At the very end of Ugaritic history, Baj's letter appears (RS 86.2230). It is very likely that the writer of this letter, "Baj, Commander of the Army of the Great King, King of the Land of Egypt", is identical with the figure of Chancellor *B3y* / Stehlík 2003 p.35 /. Since Baj was executed around 1192 BC, the destruction of Ugarit by the "sea peoples" could not have happened before. That is why the demise of Ugarit dates back to the years 1190-1185 BC / Cline 2019 p.150 /.

⁴⁶ Siptah was not the son of Sethi's chief wife Tausret, but of the king's Syrian concubine, who was called Sutailja / Dijk in: Shaw 2003 p.319 /. Thus, the Syrians at the time in Egypt seemed to be gaining in importance (for example, they had lived around Karnak since the time of Thutmose III., The Syrian community / Lalouett 2009 p. However, Tausret became regent because Siptah was a minor and disabled. The real ruler of Egypt at the time, however, was a *B3y* chancellor of Syrian- Palestinian descent before Siptah had him executed.

⁴⁷ For the first meeting between the so-called sea nations and the army of Ramesses III., occurred in the fifth year of his reign, when the invaders reached the Egyptian border and by sea, to the Delta / Lalouett 2009 p.229n /. The situation repeated itself in the 8th year of his reign; however, by land, the invading hordes only reached Djaha, in southern Lebanon.

⁴⁸ In the whole territory of the Central Highlands, where proto-Israeli settlements were founded, there is no so-called Philistine bichrome ceramics and almost completely late Romanesque / Dever 2010 p.137 /.

ethnicity. 49 Gradually, however, they settled in the Central Highlands, where they established their "Proto-Israelites" at that time .50

Variant C is based on the hypothetical explosion of Thera, in 1589 BC. Exodus A and B are, according to the Hebrew Bible, dated to the reign of Ramesses III, but only after the defeat of the "sea nations." However, there are also researchers who date the Exodus to the more advanced 20th dynasty.

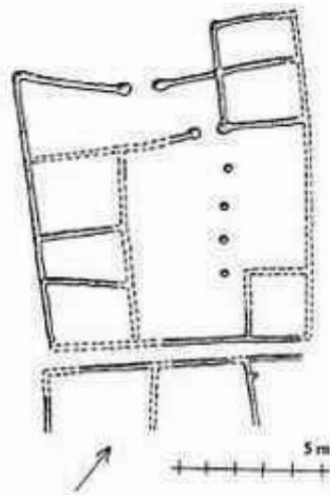
51

49 Shasa, the Amorites, etc. Later it was mainly the Philistines, which could be pointed out in the book of Exodus, which says that: ... *"God did not lead them through the land of the Philistines, even though it was closer"* ... It is a fact that the Philistines were not yet present in southern Palestine at the time of the Exodus. This people first settled there only during the reign of Ramesses III., After 1176 BC, but probably only after 1140 BC, according to the dating of the findings of the Philistine provenance / Pientka: A few remarks on the so-called marine people; note 100 /. For the first time, however, they could come to Southern Canaan along with other "nations of the sea," as early as the 5th year of Ramesses III; however, his army immediately repulsed them. I think that the mention of the Philistines in the quoted text is just a mistake of its authors, or the compilers of the book of Exodus, who only tried to explain why the exiles did not go directly from Egypt to Canaan. At the same time, they did not realize that the Philistines could not have been there at that time.

In Syria, the "sea peoples" were present as early as the years 1190-1185 BC, because about this period Ugarit / Stehlík was conquered and plundered 2003 p.38; Cline 2019 p.149 /. By 1185 BC, the threat of the city of Emar on the Euphrates was also "nations of the sea", when the texts mention "the year when the hordes (?) Plagued the city" / Mieroop 2010 p.195 /.

50 Dever 2010 pp.91n, 213n

51 In Medinet Habu, in the grounds of the mortuary temple of the pharaohs Aya and Haremheba, the remains of two houses with a specific layout were discovered. Bietak identified them as a typical Israeli house, with four rooms and a columned courtyard, the same type as the houses in the central highlands, north of Jerusalem, from the 12th century. BC, which are now attributed to the Proto-Israelis / Dever 2010 p.91n /.



This house dates back to the time of Ramesses IV. (1153-1146 BC). Its inhabitants were probably Shas, who during the 20th dynasty were used en masse in construction work, in the area of Thebes / Vachala 2004 /. However, the mere fact that Shasa, who inhabited the houses, lived in Egypt during the 20th dynasty was the same type as those in the Central Highlands, which Dever identifies with the "Proto-Israelite" dwellings, does not mean that there was an Exodus at the time. First. These Shas were brought to Egypt at the time of Ramesses III. (Hariss's Papyrus I. 76, 9-11 / Vachala 2004 /), during his campaign in Syropalestina. Just from the time of Ramesses III. (1160 BC) comes a text which lists, among other things, a list of slaves who are described as marijannu (soldiers) and Apiru; who were probably also captured during the military campaign of this monarch / <https://en.wikipedia.org/wiki/habiru> /. Secondly. Although the original Israel consisted of the Shas tribes of Transcord (Gad, Reuben), this does not mean that all Shas tribes must necessarily be considered "Proto-Israelis." This is by no means / Pientka: Who represented Merenptah Israel /.

The original Israel (tribes of Shash: Gad and Reuben), lived mainly north of Moab, in the Arnon River, among the Amorites as nomads. In the case of Shas, who was captured by Ramesses III. and also Shasa, who during the reign

Of course, these calculations are only indicative and have only a relative informative value; like all those based on the Hebrew Bible.⁵²

Exodus is traditionally thought to have taken place during the reign of Pharaoh Merenptah. However, it is possible that this may have happened at a later date.

From the stele erected by Sethnacht on Elephantine Island comes a text that tells how Sethnacht expelled and persecuted the rebels, ⁵³ who left on the run the gold and silver they stole in Egypt for which they wanted to hire Asians to help them. they seized Egypt.⁵⁴ This text mentions the battles that apparently took place on Egyptian territory and from which Sethnacht emerged victorious. The enemies may have been rebellious Egyptians, along with Asians living in Egypt, or they may have been non-Egyptian Asians, ⁵⁵ both of which are likely. It could even have been an attempt by rebels in Egypt to seize power, with the help of hired Asians, against Ramess's legitimate descendants, taking advantage of the anarchy that prevailed in Egypt at the time. This would explain the mention of foreign carriage and infantry.⁵⁶

From the time of Ramesses III. comes a text that describes anarchy at the time, after the death of Queen Tausret: ... *"The land of Egypt was abandoned, rejected, and so was every man. The land of Egypt was (in the hands of) dignitaries and mayors of the cities; everyone, big or small, killed their neighbor. Then came other times, empty years, during which Irsu, 57 one*

Merenptah, given permission to settle in the area of Wadi Tumilat (in the biblical Goshen / Vachala 2004 /), these are tribes originating from Edom. So most likely we cannot consider them "Proto-Israelis", even though they may have been close relatives. Indeed, the ancestors of Israel came to the Moab-Ammon region from Seir-Edom, and from the Paran Desert in Sinai / Pientka: Who represented Merenptah Israel /.

It was in the area of Moab and Ammon that the original Israel was formed.

⁵² Pientka: Judah; note.6

⁵³ Apparently it is Irsa and his followers; see below. It literally says that the enemies have seized Egypt. The Asians were to secure a final victory that would give the rebels domination over all of Egypt. However, their plans did not work out. "In the second year of the second month of the drought, there were no more rebels in any country against His Majesty" (Sethnachtovi). At the same time, it says that all the temples are reopened. This means that the rebels suppressed the worship of the Egyptian gods, which is in agreement with Papyrus Harris and recalls the Amarna period / Dijk in: Shaw 2003 p.319 /, which is probably not a coincidence. It is interesting to mention that "every god and goddess arose and they all did a miracle for a perfect god (Sethnacht): they predicted that he would make **a great massacre**, because the gods decided that the light would come on again (over Egypt)". The situation had to be really serious, so that every god and goddess would rise to restore the current order, and Sethnacht would have to massacre the rebels. It testifies to fierce fighting in Egypt. This aspect of Egyptian history is relatively little known and insufficiently researched.

⁵⁴ Dijk in: Shaw 2003 p.319; Lalouettová 2009 p.221; por. with Ex 12: 35-36: ... *"And the children of Israel did according to the matter the commandment of Moses; for they sought from the Egyptians jewels of silver, and of gold, and raiment. And the LORD gave the people favor in the sight of the Egyptians, so that they lent them. And they plundered the Egyptians" ...* / Lt. and Ex 3: 21-22; Psalm 105: 37 /. It is naive to think that the Egyptians would voluntarily entrust their valuables to a social bottom, such as brick producers, goat and sheep shepherds who were despised by the Egyptians. In fact, the Hebrew Bible admits that the "sons of Israel" robbed the Egyptians. This certainly could not happen under normal, consolidated conditions. Only war, a coup d'état or, in general, a time of political, military and economic chaos come into play, which is closest to the situation at the time of Irsa's rise (1189 - 1187 BC).

⁵⁵ Cf. Ex 1:10, which describes the fears of the Egyptians that the "people of Israel" (who lived in Egypt) would not unite with their enemies.

⁵⁶ Lalouettová 2009 p.222; These Asians could also have been Flávio Solymský / see note. 64 /, who invaded Egypt / Flávius I.248-249 /. I consider Solymov to be one of the inhabitants of Jerusalem, where they are also known as the Jebusites (Solymovs + Amorites). The tribe of Judah also lived there with them at that time, which probably also took part in these events.

⁵⁷ Irsa is a fictitious name meaning: "he who made himself" / Dijk in: Shaw 2003 p.319 /.

*Sýran*⁵⁸ was the superior of all men in Egypt. He arranged for the whole earth to bring him gifts; then he gathered his vassals and plundered property. They made the gods out of the common people and no longer offered sacrifices to the temple in the cities. " He killed a man with a false heart, restored temples in the cities, 59 included their sacrifices, which were brought to Enneade, as was the custom.⁶⁰

It seems as if time has returned to the First Transitional Period. That is, until the time of anarchy, chaos and radical changes in property conditions. Or even until the reign of Akhenaten and his religious revolution.⁶¹ Temples were closed again, priests of traditional cults were persecuted, the worship of ancient gods was rejected, and man himself became the object of worship. ⁶²

Until recently, it was assumed that B3y and Irsu were identical people. Today, based on the finding of the IFAO islander 1864, we know that B3y died 3 years before the performance of Irs. De Moor hypothesized that the events of the end of Baj's rule in Egypt and Baj's alleged escape to Syropalestina were a historical source of the legend of Moses and the Exodus.⁶³ Today, however, we know that no escape took place. Both B3y and Irsu were killed in Egypt, respectively. execution.

It is truly remarkable that at a time very close to Moses' speech, there is a reference in Egyptian sources to the religious revolution in Egypt. It is therefore possible that the events of this time may have really influenced the legend of Moses. Personally, I think Exodus was closely related to these events.

In this context, what Jozef Flávius writes is also very important:

1 ... _ statues of gods but shrines to them

⁵⁸ Marked as Hurri (Charu), as well as B3y. It is probably no coincidence that both were Syrians. However, this does not necessarily mean that they came from Syria sometime at the end of the 19th dynasty. Rather, it indicates their Syrian origins. Apparently they were naturalized Egyptians, of Syrian origin.

⁵⁹ This means that these temples were previously destroyed or minimally closed. According to Lysimachus, quoted by Flavius / I.304n/, Moses was an iconoclast who exhorted the people to destroy Egyptian temples and altars. Tutankhamun's "Restaurant Stele" also says about the restoration (and opening) of temples, after a failed Amarna experiment.

⁶⁰ Harris Papyrus I. 75, 1-10 and 76.1; Lalouettová 2009 p.220. This text was first translated in 1906 by JH Breasted. In 1976, Hans Goedicke made a new translation. However, it is clearly biased; the author clearly tried to transfer the cited events outside the territory of Egypt. <https://en.wikipedia.org/wiki/Irsu>

⁶¹ Dijk in: Shaw 2003 p.319

⁶² Por. Tacitus: History V.3; Moses urged the exiles not to expect anything from gods or men, but to rely on themselves and trust him as a heavenly leader.

⁶³ Stehlik 2003 p.35

⁶⁴ The Solymis were descendants of "bearers" who also lived in the Jerusalem area. In the advanced Middle Bronze Age, they belonged to the Hyksos Tribal Union / Pientka: A Solution to the Achchiya Problem; note 476 /.

In this connection, I would like to recall Amenophis, the son of Paapis, who had a vision that the "unclean" would have allies and would rule Egypt for 13 years / Flávius I.236 /. The whole period of unrest, chaos and anarchy at the end of the 19th dynasty is limited to the 2nd year since the rise of Sethi II. on the throne when the Amenmesse revolted against him, circa 1200 BC, after the 2nd year of Sethnacht's reign (circa 1187 BC), when he defeated Irsa and his followers. That's exactly 13 years. It's a remarkable coincidence.

⁶⁵ ie. Hyksós government.

they served as places to roast sacred animals, then they forced Egyptian priests and prophets to sacrifice and kill these animals ... It is also said that the priest who gave them the establishment and the laws came from Heliopolis and was called Osarsef, according to the Heliopolitan god. Osirisa. When he joined the Jewish people, he changed his name and took the name Moyses (Moses) "...

2. "Manethos further explains that King Amenophis returned from Ethiopia with a large army and that his son Rampses also drew his own army. They both fought the Shepherds and the Unclean and defeated them. They killed many of them and persecuted the rest to the Syrians." borders ".66

Given that there are significant similarities between this text, the text on Harris's papyrus, and the Elephantine Stele, I assume that Flávi's text also speaks of the same events.

It is unlikely that the Exodus took place until the reign of Ramesses III. At that time, we had to 67 so it was would be even stronger than before, impossible for it to assume that the border number of people, overcome unnoticed. Therefore, I think we can put the time of the Exodus at the turn of the 19th and 20th dynasties. At that time, Egypt was weakened by power, until at the end of the 19th dynasty it fell into religious, political and economic chaos.

Only the Levites, the descendants of the Terahites (Joseph's house) and the mixed people took part in the exodus. People, who later adopted the name Israel, 68 lived at the time in the north of Palestine, in Galilee, as the Canaanites tribe, 69 probably since the Esdrelon culture period.70 Although these tribes could take part in Hyksos events. 71 But at the time of the Exodus, they were not present in Egypt.72

66 Flávius I.248-251; Apparently, several events from different periods are mixed here. The first passage from Flávia is in remarkable agreement with the text on Harris's papyrus I.75 / see note. 58; Pientka: In the fifth year of Merenptah's reign, note 54 /, but also with a text on a stele from Elephantine. Therefore, I think all three sources speak of the same events at the time of the usurper of Irsa.

However, the second passage from Manetha may relate to earlier events, dating back to the reign of Merenptah. The point is that King Amenophis did not want to allow the Egyptian territory of the Shepherds (descendants of the Hyksos) from Jerusalem. However, they met at Pelúsia, with the "unclean" from Avaris, and invaded Egypt. King Amenophis and his son Rampses, who had returned from Ethiopia, attacked them. It was certainly not a fight of Ramesses III. in the eighth year of his reign, with the "nations of the sea". With them, Ramesses III. on land he met militarily in Djahy, southern Lebanon. These, unlike those who were on ships (they penetrated as far as the Delta), did not enter Egypt as a military force. Theoretically, it is possible that this could be a fight in the fifth year of his reign. Rather, however, this passage from Flávia appears to be related to Merenptah's military campaigns in the 4th and 5th years of his reign. Pientka: In the fifth year of Merenptah's reign. Chairemon also writes about the meeting of the "unclean" in Pelusio and those whom Pharaoh did not want to allow into Egypt.

67 The eastern borders of Egypt have been relatively well secured since the Middle Kingdom (then the "Ruler's Walls";

68 The original Israel was represented by the tribes of Gad and Reuben in Jordan.

69 Asher, Zebulun, Naphtali, and Dan the Amorite.

70 Jezreel; red and gray polished ceramics, after about 3100 BC; also strip (mesh) ceramics.

It predates the Chirbet-Kerak culture (after 2800 BC), which is considered to be the Churiti. They had already wrapped their red and black polished pottery on a potter's wheel.

71 Such as e.g. tribe Dan.

72 The exception is the Jordanian tribe of Reuben (and possibly Gad and the pre-Jordanian Dan). This original Israel, fought both with the Egyptian army, during Merenptah's campaign in the 5th year of his reign (1207 BC), and probably participated in events (along with the Solymis and possibly the Jews) at the end of the 19th dynasty in Egypt (1189- 1187 BC), which then resulted in the so-called Exodus: In the fifth year of Merenptah's reign.

The fact that the Exodus took place sometime at the turn of the 13th and 12th centuries. BC, resp. at the beginning of the 12th century. BC suggests the fact that the oldest houses in the central highlands north of Jerusalem, which are attributed to the "Proto-Israelis", date to the turn of 13/12. stor. resp. to the early 12th century. BC.⁷³

Assuming that these settlements were founded by "Proto-Israelis," along with those who took part in the Exodus, 74 this precludes the possibility that it took place during the reign of Ramesses III. Chas⁷⁵ and Maryanna mentioned at the time of Ramesses III, did not take part in the Exodus, simply not in Egypt at that time. They arrived there as prisoners only during the campaign of Ramesses III.⁷⁶ and remained in Egypt as slaves.

Let's sum it up. At the end of the 19th dynasty, there was political, religious and economic chaos in Egypt. First, it is the revolt of the Nubian Viceroy Amenmesse, who annexed Upper Egypt and advanced further north, which corresponds quite well with Flávio's account of the Ethiopian army's advance to Memphis. Then there is the performance of the Syrian Irs and its supporters. An attempt was made to rule all of Egypt with the help of the Asians and a religious revolution in the conquered territory. The period of chaos and disruption at this time, described in Egyptian sources, is similarly described in Flávia. At the same time, the Elephantine stela and the Hebrew Bible speak of stealing gold and silver jewels and plundering Egypt. These are remarkable similarities.⁷⁷ At the same time, it is also a time that immediately preceded the performance of the so-called marine nations. Therefore, I believe that only at this time, in a time of chaos and disruption, could an oppressed social group leave Egypt. Never before, nor after in the New Kingdom period were conditions more conducive to Exodus.

According to the Hebrew Bible, 600,000 men took part in the Exodus / Ex 12: 37 /. In total, this would represent about 2,500,000 people who came out of Egypt.⁷⁸ This is not only unlikely, but literally impossible. On the one hand, this would mean that more than half of the population would leave Egypt, and on the other hand, unimaginable logistical problems would arise. What would they eat? Manou? The Sinai Peninsula where they lived could not feed even a fraction of such a large number of nomads; even with their flocks.⁷⁹

However, there is another possibility of interpretation. The Hebrew text lists 600 elephants. Elef means both a thousand and a military unit that built one genus.⁸⁰ In fact, it would

⁷³ Dever 2010 pp.95, 180 a .; Vachala 2004

⁷⁴ Por. note.⁸⁹ Joseph Flavius writes that those who remained in Egypt (Joseph's House) agreed with the Shepherds (descendants of the Hyksos) expelled from Egypt to Judah / Flávius 1.88; 1.241-243 /. It is in the territory of Ephraim and Manasses that most of Israel's settlements are located / Dever 2010 p.250n /. Ephraim and Manasseh represent the House of Joseph, a descendant of the Terahites who came out of Egypt.

⁷⁵ Finkelstein, Silberman 2010 p.99n.

⁷⁶ Harris's Papyrus I. 76, 9-11

⁷⁷ Por. see note.52.

⁷⁸ Dever 2010 p.32; In the Old Kingdom, all of Egypt had about the same population (estimates range from 1,000,000 to 2,500,000). In the period at the end of the New Kingdom, it is assumed that the population of Egypt ranged between 2,900,000 and 4,500,000 individuals / Trigger 2004 p.172 /. At that time in Canaan, the total settled population did not exceed 140,000 / Dever 2010 p.176; under Canaan, Dever apparently meant only Reten; similarly Finkelstein, Silberman 2010 p.78 /. If the Hebrews

there was such a large number, so the Canaanites, figuratively speaking, "would only beat with hats." However, other authors report a much higher population. E.g. Armstrong estimates that after the population explosion in the 11th century, in the highlands alone, up to 800,000 inhabitants / Armstrong 2012 p. 53 /, which is probably a bit exaggerated.

⁷⁹ Dever 2010 p.32 states that the Sinai Desert, as then and now, could feed only a few thousand nomads.

⁸⁰ Interpretations I. 1991 p.243

so Exodus was attended by only 600 families, representing a maximum of 6,000 people, plus a "mixed people". That's a more realistic number. This is confirmed by the fact that for all "Hebrew" women in Egypt, there were only two midwives / Ex 1: 15 /. However, the "Asian" rebel component (Solymov et al.) Is not included in this calculation.

According to the Hebrew Bible, immediately after the forty-year Exodus, the "Promised Land" was occupied. The central figure in the conquest of the West Bank is Joshua.⁸¹ However, for the inclusion of the story of Joshua in a period other than 13/12. stor. BC testifies to the fact that of the more than 40 settlements that have been conquered by the Bible and those that have been archaeologically explored, only two or three are potential candidates for such Israeli devastation; in the whole period from about 1250 to 1150 BC.⁸² The model of conquest is practically unsustainable today.⁸³ Even the model of the "peasant uprising", which was to evoke among the Canaanites those who are identified with Habir, known mainly from the Amarna correspondence⁸⁴, will not stand today.⁸⁵ This can be documented by the increase in the number of so-called wounds of Israeli settlements from the Upper Galilee to the Negev Desert, ⁸⁶ with a focus on the Central Highlands. In the late Bronze Age it is stated 30 Israeli sites, while in the Iron Age in the 12th and 11th centuries, it is already about 250 sites.⁸⁷ This increase can not be explained only by the natural increase in population. These settlements were created ⁸⁸ there was no continuity with the previous one, especially on virgin land, settlement. This means that the inhabitants of these settlements had to come from somewhere. If the peasant uprising model were to apply, then the increase in Israeli settlements in the highlands should occur at least from the second half of the 14th century. BC, and not until 1200 BC. Rather, it suggests a peaceful (?) Infiltration and coexistence between those who took part in the Exodus, ⁸⁹ and those Canaanite tribes.

⁸¹ I write in more detail about Joshua in my study: Solving the Achchiya Problem.

⁸² Dever 2010 p.85. Even with them, it is not certain that the Hebrews conquered them. E.g. Chasór, whose demise Y. Jadin and other authors clearly associated with the conquest of Pre-Jordan by the Israelites, they almost certainly plundered the Chetites before 1210 BC. Lachish and Gezer, and probably Tel Beit Mirsim and Bethel, were conquered during Merenptah's campaign in 1207 BC. For example, in Lachiš was found under the destructions of the city VI, part of the barrier from the door, with the cartouche of Ramesses III. / Cline 2019 p.162 /. This clearly points to the fact that Lachish was under Egyptian control at the time. And so he could not be conquered by Joshua. The fact that Lachis was conquered during Merenptah's campaign in Canaan in the 5th year of his reign is evidenced by the destruction of City VII, which dates back to the end of the 13th century. BC.

⁸³ The events described in the Hebrew Bible in connection with Moses' conquest of Transjordan during the Exodus seem to reflect older facts. Namely, Habir's fighting in Transjordan against the local rulers; e.g. the battle of Pelel (Labaites) and Ashtaroth (Bashan; the kings of Bashan and Labaites worked with Habir) against the cities of the Edom (Edom, South Moab) / Pientka: Solving the Achchiya problem; Appendices: Jabín, Jozue, Barak /.

⁸⁴ More in Habir.

⁸⁵ Finkelstein, Silberman 2010 p.101

⁸⁶ However, Israel's settlements are missing in the coastal plains of Sharon and Judea, in Shefel, or in the greater rivers. These lucrative areas remained Canaanite until the end of the Iron Age, "Phoenician" and at least until 1160 BC this area was controlled by Egypt / Dever 2010 p. 115 /. Finds from the time of Ramesses IV were even found in Beth Shean. In Megiddo, an ivory pen case from the time of Ramesses III was found. / Cline 2019 p.158 / and the pedestal of the statue of Ramesses VI. / Finkelstein 2016 p.38 /. This would postpone Egyptian control of the area until 1143-1136 BC. Unfortunately, this pedestal was not found in a secure archaeological context / Cline 2019 p.160 /.

⁸⁷ Finkelstein 2016 p.39; Dever states for the Late Bronze Age (in his view it is the younger Bronze Age II), 58 Israeli settlements, but in the Iron Age I there are already 350. Directly in the territory of Ephraim and Manasse it is an increase from 28 to 218 / Dever 2010 p. 113 /.

⁸⁸ Up to almost 50% of them / Ľapek 2018 p.28 /. Other "proto-Israeli" settlements were established in places that had been inhabited in the past but had long since been abandoned.

⁸⁹ Pientka: The Origin of the Levites, p.12.

Shasu⁹⁰ and other non-Canaanite ethnic groups who took refuge in Galilee and the Central Highlands.⁹¹ This was the seed of the nation of Israel. Let's not forget that some of those who do participated in the Exodus (descendants of the Terachites and possibly Apira - one of the possible entities that represented the "mixed people"), had strong ties, including family, to the southern Canaan, especially to the Central Highlands with the city of Sichem. And also the fact that Flávius states that those who worked in Egypt on the construction of the city of Piramesse and later took part in the Exodus were in contact with the Shepherds (descendants of the Hyksos; Solym and Judeans) from Jerusalem.

The continuity of material culture and lifestyle between the late Bronze Age Canaanites and the Proto-Israelis is increasingly confirmed, although new elements can be observed.⁹² Is a nomads, or those who took part in the Exodus, were unlikely to acquire the ability to cultivate the land so quickly and to adapt to the peasant way of life.⁹³

On the other hand, the broadest sections of the population have clearly become poor; life in the highlands has become much more primitive, ⁹⁴ than in the previous period in Canaanite cities.

Early Iron Age pottery is simpler, with a transition to hand-shaped vessels.⁹⁵ It shows general similarities with Early Bronze Age pottery, but it contains much less different forms.⁹⁶ At the same time, imported goods are almost completely absent. Until the end

⁹⁰ Reuben and Gad in Jordan;

⁹¹ Interestingly, most early Israeli sites are located in the territory of Ephraim and Manasse in the Predjordan / Dever 2010 pp.116, 252 /, with the exception of the coastal plain and Shefela. These tribes belong to the "Joseph's house", that is, to the Terachite flocks. It was these, along with the Levites, who took part in the Exodus. This territory was the heart of the "emerging Israel" / Dever 2010 pp.250-252 /. It is therefore very likely that the founders of these settlements were those who came out of Egypt, along with those Israelis from Zaordan and southern Reten who were defeated by Merenptah in 1207 BC, as well as refugees from Canaan settlements. note 95 /. And in the territory of Ephraim was Shechem: and Abraham built an altar; this is where the history of Jacob's family begins, and it was here that Joseph was buried when his descendants came out of Egypt (Joshua 24: 32). At Amar time, Labaya and his sons, who were apparently Canaanite Terachites, lived in Sichem. The agreement between God and Israel was also renewed in Sichem (Joshua 24). Shiloh was also in the territory of Ephraim, where the ark of the covenant was placed in the tabernacle. Another area where Proto-Israeli settlements were concentrated was Galilee. There the descendants of the Terachites and the Levites settled among the original population that survived the Egyptian campaigns of 1207-1176 BC and the chaos in connection with the invasion of the "sea peoples" (the original territory of the defunct Achchiya and the Danish kingdom). Interestingly, south of Jerusalem (Judah, Simeon), early Israeli settlements occur only sporadically. This means that those who took part in the Exodus settled mainly in the territory of the northern tribes, known as Israel. This is also confirmed by genetics / see: Pientka, The Origin of the Levites; note.8 /.

⁹² Dever 2010 pp.138, 156; Finkelstein, Silberman 2010 p.95; However, Finkelstein more or less rejects the continuity of late Bronze Age pottery with Iron Age pottery.

⁹³ Finkelstein, Silberman 2010 p.98

⁹⁴ The early Israeli Iron Age settlements in the Central Highlands differ from other settlements in the area (the Philistines, Ammon, Moab, Edom, etc.) in that they lack pig bone finds. At the same time, in the previous period (Bronze Age), pig bones were found in the highlands. We know that the book of Leviticus (Lev 11: 7) considers the pig to be an unclean animal and forbids the consumption of this meat. It is thus the oldest archaeologically documented cultural custom of the Israeli nation / Finkelstein, Silberman 2010 p.114 /. So the question arises, what caused this change in eating habits? Was it because a population of foreign origin settled here? Or was it a change in religious ideas? I think both questions can be answered in the affirmative.

⁹⁵ Dever 2010 p.135

⁹⁶ Dever 2010 p.137; Capek 2018 pp.27, 29

also the so-called Philistine bichrome pottery is completely absent in the Iron Age proto-Israeli settlements.

So what caused such a sudden drop in living standards? According to the most competent researcher on this issue, Israel Finkelstein, the main wave of the establishment of small settlements in the highlands began around 1200 BC.⁹⁷), in the 4th and 5th year of his reign to Canaan and a little later, with the events associated with the so-called. marine peoples and Egyptian campaigns against them.⁹⁸ According to current knowledge, "sea peoples" came to Syropalestina in the 1990s, but this must be seen in a broader context. It was mainly the disintegration of the Hittite Empire, which preceded the military actions of the so-called marine nations.⁹⁹ Crop and famine must also be taken into account, 100

which affected Anatolia, the Aegean region, the Eastern Mediterranean and thus Syria-Palestine, in

⁹⁷ Finkelstein, Silberman 2010 p.110

⁹⁸ 5th and 8th year of Ramesses III.

⁹⁹ The Hittite settlement in Chattush, as in most of the archaeological sites in Anatolia so far, ends with a layer of fire that preceded the looting (or rather the planned abandonment of settlements, with the locals taking away more valuable things). There may have been disagreements in the ruling family regarding the successor

lines (see, for example, Tarchuntasha & Khattushha / Pientka: Solving the Achchiya problem; in the Arzawa section), which could have resulted in a civil war. However, it is clear that the causes of the collapse of Hittite power must be sought elsewhere. At a time when the Mycenaean palace culture was ending in the west and major changes were taking place throughout the eastern Mediterranean, the demise of the Hittite Empire certainly did not happen by accident. The invasion of the "sea nations" was not the cause of the deep crisis of the late Bronze Age, but a reaction to it / Müller-Karpe in: Jockenhövel 2012 p.269 /.

100 In the fifth year of his reign (1207 BC), Merenptah had grain brought to Chatti to "keep the country alive" / Müller-Karpe in: Jockenhövel 2012 p.268 /. At the same time, it proves that Egypt still maintained dominance at sea, in the framework of coastal shipping / Lalouët 2009 p.199 /. It was this year, however, that Merenptah repulsed the "sea nations" from Libya for the first time and had to intervene militarily in Reten. These "sea peoples" could already have threatened the Syrian-Palestinian coastal areas at the time, as evidenced by texts from Ugarit, which speak of lost battles, famines and the imminent danger of invasion / Cline 2019 p.149n, Stehlík 2003 p.37; Mynářová et al. 2013 p.71n /; por. aj papyrus Anastazi / VI. 4.14 /, from the reign of Merenptah, which mentions a group of Bedouin Shas who were allowed to settle near Pitom in Wadi Tumilate to save themselves from starvation / Interpretations I 1991 p.182 /. Probably the last years of the 13th century BC in Syropalestín were years of chaos, famine and economic disintegration / Stehlík 2003 p.37; Dever 2010 p.196 /, just before the total collapse, which resulted not only in the escape of the then elites into exile / Stehlík 2003 p. 37-38 /, but probably also the departure of the common people to the peripheral areas (highlands, mountainous Galilee). And this was also the reason why the nations of Syria-Palestine, whether Libyan or Canaanite, in the 4th and 5th years of Merenptah's reign, invaded Egypt, even with their families. This clearly indicates that they wanted to settle in Egypt / Cline 2019 p.215 /.

The fact that foreign (?) Attackers could have threatened Syria-Palestine as early as the last decade of the 13th century. BC, can prove the finding of a sword from Ugarit, which was equipped with Merenptah's cartouche / Lalouëtová 2009 p.199 /. This may indicate a supply of weapons to Syrian Palestinian cities. After all, to the so-called the sea nations also owned ethnic groups that had long ago lived in Syria-Palestine, Cilicia and Cyprus (Akawaša, Šekeleš, Šerdeni, Lukká) long before their military appearance in the Eastern Mediterranean. It was against them that Merenptah led the victorious Libyan campaign in the 5th year of his reign. This was also related to another campaign in the same year, against the cities and nations of Palestine (Israeli stela). It was apparently a coordinated action by both Libyan and Palestinian parties against Egypt; among the invaders was probably a people called Israel / Pientka: Solving the Achchiya problem; in part: The demise of Achchiyava; In the fifth year of Merenptah's reign.

the second half of the 13th century, 101 as a result of climate change. These could have been the trigger for subsequent events.

101 Cline 2019 p.193n; Stehlík 2003 p.36; This is evidenced by the ever-increasing amount of tradable grain in Ugarit. Ugarit fell under the onslaught of marine nations around 1190-1185 BC.